War

648 Dutch said there would be no release unless he
578 signed. He signed on a promise that the case
609 would be reheard, but then after he signed the Dutch refused to reopen the case. I get the idea that there was real hostility to the Dutch here, but that the people were so scared that there was no revolt. Indeed, this is what the Roworeke men said: at first the people resisted, but when many of them were sent to jail, they gave up. The Dutch came here late, and the rough stage of colonialism was a recent one. It came earlier elsewhere. At any rate, there is no sorrow at all here that the Dutch have gone. They really hated the Dutch except the pastors. The lack of politeness of the Dutch seems to have impressed the folk here very much. There were radjas, however, who sided with the Dutch, and in fact I think this was the previous line of the radja kedua family.

829 In regard to Holland, they all thought that
648 it was a very big and powerful place. This is why there was great muttering yesterday when I told of the population of Holland. They regarded the Queen as their Radja, because her head was on the money. This is an illustration of the primitive political views here. They also saw that the Larantuka radja was well under the Dutch, and his rank fell very far.

609 The pastors here are the great exception.
797 The people love them, and when Roy tries to ex-
• 758 plain why, the first thing he mentions is medi-
177 cine, and then comes the standard stuff in regard to religion. This is a good example of how religion rides in on the advanced culture's material strength. They indeed have more powerful "medicine." This kind of thing seems to have been the wedge. Then the schools would come in, etc. That is, primitive people can see
797 quickly the obvious advantages in material and
177 job terms, etc., of the outside superior culture,

721 789 at me and raised his brows, saying, "Ah, but you are forgetting the kekuatan adjaib. It was not a matter of men alone." I am accepted as one who can appreciate the magical things. In this case he was pointing to "those intangible factors which mean so much in warfare."

842 There are no limitations on the number of children in a family. There is not even a conflict here with the church. He did say, however, that they know or think they know a medicine (at least he has heard that some women know about this) which might limit the number of children a woman could have (or did I say this?). Anyway, it is unthinkable.

[64] [534] The bigger the family the better it is. A big family, ama or suku makes its members cocky. As Roy says, he is a member of Hurint, the biggest sib here, and he would like to see the so and so who would try anything on him. He would have to settle with the group. Thus numbers mean strength all along the line.

162 178 165 •758 The average size of the family here is about eight individuals. Formerly, about fifty per cent of the children did not grow up. Now they nearly all live (I doubt this, but evidently the change has been so dramatic with the introduction of modern medicine and cleanliness that it seems this way). I asked why, and they at once said new medicines and cleanliness.

355 368 178 Women do most of the upbringing. The father, for example, just looks on once in awhile. The mother is the crux, as well as other women. Later on, boys learn to work from their father and girls learn their tasks from their mother. The only change in all this is the school and church, especially of course the former.

581 178] There has been no significant change in the concept of a "suitable man or wife." So little has the pressure for mere existence lessened that appearance and looks are minor. First of

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
● [758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
[435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

[443] With the money they obtain they buy oil, soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.